1: Mollie G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Ilo-gigwenu.

Inchu, ne-gigwenu ne-'e-gwe ne-'l-Kisaasa kutiti, naa 'aata eiserat enuki 'a-ituisio', ndigwenuyo ditua 'a-gidio ne 'a-dua. Kelenyo 'ap-ejijik ne-'a-gulugluk ditua 'ap-ekigitu, ndinyo ali e-ware ditua-ware kwa. Ewayu in-dolyo kutiti 'i-ligwanijuk o'l-dungai, ndjo 'a-gwe.

Ore 'l-ayuk kitaru, nenitwa ti-ware 'a-gidio. Ndilgwenu ne-gituly nainu, nainu ang-ejo. Kainaku ol-ayioi ilo ekuitare ne-gituly, ewayu 'l-kullisa dimitori. Ore laa ngwenisa 'l-kullisa, nenio lido ekuitare ne-gituly. Ore ol-dimiti nelulgi, ndjo ekware 'l-nedigwai dimenyenyoiyo; e ol-ditua ekuitu ne-gituly ndinyo, nendjwa ilo. Ndji loo-kigwenu ilaitwan.

Kaia ali 'l-nolmuk ne-gigwenu ewayo o'a-jata naata 'a-gwanat kumuk nolmaaruna 'aata ndji 'a-ditua. Ndji loo-kigwenu ne-gumbai.

Ndigwenu ali 'l-nayeu loo-kigwenu, kuku naaa nelulgi. Kwaria ne-jata, elolsir 'a-gwanat ire 'a-gwy ake.

O-ntiwa.

Ore ngolo 'l-Kisaasa nelayo n-ntiwa ne 'l-kullisa, na 'l-nedigwai na 'l-nakua nenanaria, nelulgi 'l-nayeu l-nolmuk

* Ndiwaa ne.

Games.

Small Masai children collect pebbles or berries, with which they play at cattle and sheep. They also build huts and houses in the mud, and they make spears out of bulrushes. Little girls make dolls of the fruit of the *mwanga*-tree*. [P24]

Big boys play about in the herds of cattle. They choose a quiet animal, and pretend it is a bull. One boy stands by the cow whilst the others go and hide. When the latter return, the one who is standing by the cow chases them away. If one of the boys who is driven off is caught, they say the enemy have killed him; anybody who manages to escape and touch the cow has won. This game is called *kaaiwan*.

The old men likewise have their game. This is played on a board containing many compartments, in which they circulate pebbles called *'a-dota*. This game is called *ne-gudoti*. [P24] [P27]

The warriors also play this game, but they do not care about it much. They have no kraals, and make holes in the earth.

Peace.

If the Masai make peace with other people, whether enemies or other Masai with whom they have fought, the warriors mine two in- [P25] [P26]

* *Kigelia africana*, Bth.

1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

kitook sare, o en-gitoig naata eng-ulee, o e-ligutyitai naata en-gurei kiti; aaiko si atja l-mulgoti.

Kaywo aatemo le-'wiji aitin, eibulig il-tulgunak pikio il-kojit le-'ng-aina e-taitoo, aaitapaashi 'n-gitoo, ne'yo l-Maasai en-gitoig en-l-mulgoti, ne'yo l-mulgoti en-gitoig en-l-Maasai. Nenak en-gurei en-l-mulgoti el-kina le-'ligutyitai en-l-Maasai; nenak ali en-gurei en-l-Maasai el-kina le-'ligutyitai en-l-mulgoti.

Nenayo 'ng-ulgito enye, ainiyitiito aeje eibulga e-aitwa kitok.

Aasa en-aaikuna l-Loimbwa en l-Maasai le-l-ari le-'ng-itoig le-'wiji aeji El-mlgeta e-Sangaruma.

[105]

Ore apa tani naiyeu l-Maasai aaibulig e-aitwa kitok en l-nesk, aaimaaki el-merrai.

Ekitoma el-mirrai loo-l-Maasai ahoitare el-mirrai loo-l-nesk, aaitae pukiraare e-merge le-'ng-aina e-kodyaaya, aapuk in-giri e-l-kibulig tyaligi le-iroo, aaiaua.

Ore y' eldip, aapwo; kake aito eibulig il-Maasai ele-aitwa.

portant elders, and take a cow which has a calf, and a woman who has a baby; and the enemy do the same.

They then meet together at a certain spot, everybody present holding grass in his right hand, and exchange the cattle, the Masai taking the enemy's cow and the enemy the Masais'. The enemy's child is suckled at the breast of the Masai woman, and the Masai baby at the breast of the woman belonging to the enemy.

After this they return to their kraals, knowing that a solemn peace has been entered into.

Thus was peace restored between the Loimbwa Masai and the Masai proper[1], in the year of the sun[2], at the place called the Ford of Sangaruma[3].

Formerly when the Masai did not wish to make a solemn peace with the savages, they entered into blood brotherhood with them.

A Masai elder would sit down with one of the elders of the savages; each of them would then cut his left arm, and after dipping in the blood some meat of a bullock which was killed on the spot, would eat it.

When they had finished, the Masai went away, but they did not keep the peace.

[113]

[1] Hobley (Eastern Uganda, p. 41) and Johnston (The Uganda Protectorate, p. 86) describe a similar ceremony after a war between the Masai and the Loimbwa or Kipsikisi.

[2] The year of the great famine (1883).

[3] On the Sowa or Pangani River.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

791 173 623 Ore 'M-Batyany na ol-mórao kitok eata eng-ólgu naleo aka, nemeloi en-gwesi eeye, neisho 'n-dókitin o-'l-oiboni, na ol-kuma le-'nghengwi, o en-gídolig, o ol-tulet, o embene, o 'n-doto e-'n-alkun,' ntjo: 'Iye oitore 'l-alashero lisúno o ol-orere pákin.'

Now Mbatian was very aged and he had only one eye. He therefore did not see which of his sons was before him and gave to Lenana the insignia of the medicine-man (the iron club and the medicine horn, the gwesi, the stones[1], and the bag), at the same time saying: 'Thou shalt be great amongst thy brothers and amongst all the people.'

Ne'ya Ol-Ónana 'n-dókitin o-'l-oiboni, naio.

Lenana took the medicine-man's insignia and went away.

173 578 791 Ore p' eidip ashúmo, nejíkg Sendéu eng-eji e-menye, ntjókini: 'Ol-alashe lino d'yawa 'n-dókitin o-'l-oiboni.' Ngoro naleág Sendéu, ntjo: 'Maitore ol-alashe lai, sarare oo metna.'

Sendeyo then went to his father, but was told that his brother had already been there and been given the medicine-man's insignia. When he heard this, he was very angry and said: 'I will not be subject to my brother; I will fight with him till I kill him.'

Ónana ntú 'M-Batyany, nenukari to-'l-Doinyo Orok.

Mbatian died and was buried near Donyo Erok.

Ore p' eidip atua, ntjo kulikae-tuíganak: 'Ol-Ónana ol-oiboni lalg, amu etiaka 'yook 'M-Batyany, "Aisho 'n-dókitin o-'l-oiboni en-gwesi ai nare ol-oiboni linyi."' Netoni te-idye saboitare Ol-Ónana.

When he was dead, some of the people proclaimed Lenana principal medicine-man, 'for,' they said, 'Mbatian told us that he would give the insignia of his office to whichever of his sons he wished should succeed him.' They therefore remained with Lenana.

Kake ejo kulikae: 'Mme ol-oiboni lalg ello, amu etelejíabe.' Nepwo ninje aasuj Sendéu.

[628] But others said: 'We will not acknowledge this man for he is a cheat,' and they threw in their lot with Sendeyo'.

[1] It is possible that these stones, which according to tradition were brought many years ago from the north, may prove to be of some interest. It is asserted that no European has ever been allowed to behold them.

[175] [2] This is the story as told by the Masai. The official version is that Lenana was chosen by the elders of most of the clans and districts on his father's death, but that Sendeyo refused to acknowledge him, and we

1: Hollis G-5 (ca. 1894-1904) 1905
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Ore kolde enkitare eshoiteare Senkite, nanerejye, ake 'l-kunuk, nanerie 'e-gidon anye, ainer ake 'l-Dorikl. Ore kolde enkitenie eshoiteare Ol-Oonoo, naita nanerejye, nanon le-gidon, enna en-nettje 'M-Saiyany.

Ninre Ol-Oonoo e Senkite 'l-orie kunuk, ainel Senkite, enkite te-'lle-ori le-dgnle nami el-elanke, nainkuri ainu eshoiteare, nainye e-aitwa.

Ore ten ainu en-nkk Ol-Oonoo, tenyale en-gurai anye enjolibe en-ailuna.

Ore en-dikl kituk te-'l-ainni nna el-kunna le-'eng-lungai. Ore ten ainiwua el-ainni el-killikwai pe ejikl 'l-enlgunuk tiki, nainiwua el-kunna lanye pe enilg il-tenlgunuk e-rorai lanye.

Nna, ten tuak el-ainni el-tenlgai te-'l-kunna le-'eng-

Now disease broke out amongst Senkeyo's people, many of whom died, their cattle all perished, and they were defeated by the Germans; whilst those people who remained with Lenana did not fall ill, and they obtained cattle, as Mbatian had predicted.

The two civil wars last for many years, and eventually Senkeyo was beaten. He came in open to beg his brother to allow him to live with him, and peace was concluded between the two parties.

Before Lenana dies he will select whichever of his sons is acquainted with the work of the medicine-men to succeed him.

The principal badge of the medicine-man's office is the iron club[1]. If the medicine-man sends a messenger to tell his people anything, he also sends his club so that it may be known that the message comes from him.

Should a medicine-man strike anybody with the iron club, that

supported by the 'l-ainni (i.e. the Masai of the 'l-orie sub-district, near Kilima Njaro), with whom he lived for many years. The warriors of the two parties frequently met in deadly strife, and raided each other's cattle. In 1902 Senkeyo gave up the hopeless conflict, and agreed to acknowledge his brother as chief. He now lives not far from Nairobi. Lenana himself says that he and his three brothers Senkeyo, Nalleng, and Tolito were examined by their father a short time before the latter's death, and as he possessed a better knowledge of the work of the medicine-men than his brothers, he was given the iron club, &c., and chosen by the elders as Mbatian's successor.

[1] On one occasion the iron club was lost. A messenger was sent by Lenana to the Government authorities at Nairobi, and when crossing the Uganda Railway he was overtaken by a train. He jumped on one side and saved his life, but dropped the club, which was never found again. Its place was taken for some years by a small iron poker, but another club has now been made.

2: Bernardi E, M-4 (no date) 1955 FL12 Mauri FL12

all the cattle: the chief leader of the agnunity; 2. *ol sipunnani lol kama orok*, a duly appointed *sipunnani* to whom a black cloth is presented; 3. *e mort ol sipunnani*, lit. the 'cock of the *sipunnani*', who is the right-hand man of the *sipunnani* proper (No. 2), in whose absence no important decisions are taken.

The election of the *sipunnan lenguiko pokin* is described by FOSSBROOKE,[66] in connection with the *Unoto*. We have noted, however, that his statement in this passage is contradictory.[67] Unfortunately, there is no other authority on the matter, but one gets the impression that the *sipunnan lenguiko pokin* is never elected as such: he emerges from among his fellow *sipunnak* as the best man for the office.

The *sipunnan lol kama orok* is the ordinary leader elected at the *Enginkin* by the elders and the *ingobir*. He is elected from a list of prospective candidates. Second to him is his deputy and assistant, namely, "the cock of the *sipunnani*" (*mort ol sipunnani*).

The *sipunnani* is the leader of the age-unit in his section.

FOSSBROOKE mentions the case of some subalterns being elected when the number of the age-unit members in one area is too big and the *ingobir* feel that another leader is needed.

The function of the *sipunnan* is political, military and to some extent judicial, his authority extends to his age-mates of whom he may be said to be "primus inter pares".[68]

Every *sipunnani*, even the *sipunnani lenguiko pokin*, is primarily responsible for his territorial section or group of sections or area for which he has been appointed. He has to foster good relations among members of his age-unit, between his unit and other units either in his or in other sections. He is responsible for seeing the elders and the prophet in order to obtain their approval for *Unoto* and any other ceremony or matter connected with his age unit.

In military activity the *sipunnani* was more important in former times than at present. When large sections were organised and different sections threw their lot together, the various *sipunnak* united according to their seniority. This might have been the occasion

[66] FOSSBROOKE, l. c., p. 34.

[67] In no description of *Unoto* is there mention of an *sipunnani* being elected. The only officers connected with *unoto* are the *mauni ne olosa*, and the *olorungesa*.

[68] Cf. MAASAI, l. c., p. 44.

[illegible] [illegible]

[illegible] [illegible] [illegible] [

The Raising of the Siege.

On December 4th, 1918, the Congress and the Rand clubs at Bolton. The councils then made by Lichfield and the afternoon was empty, and an attempt was made to oppose that new bishop in the matter of by Bolton Rule against the taking legal proceedings against the Government. The Congress was of opinion that only a minority of the tribal chiefs, headed by Lichfield and Bradford, were responsible for the action, ostensibly on behalf of their tribe, and that the personal conduct and condition of these two men were therefore considered [illegible] of their supposed opposition to the approved Government policy. There who opposed the move had no valid ground for their objection as to the eventual fate of the new country in which they were living [illegible].

Capitulation of the Turks.

On the 8th of April, 1919, the Times Bulletin announced the Surrender of Turkey that the Rand could now complained. With the exception of 2 Turk Colonial divisions of the Lichfield Rand were located in the [illegible] Reserve, which had divisions, after remaining for some months on the Tigris River, moved to the Egyptian country and united them. Reports showed that the losses suffered by the Rand on account of the move had been very small. Sickness was the bulk in Lichfield and the south, from which many thousands of Turks died, but the [illegible] officers who were in charge of both camps did all that was possible to prevent the spread of the disease. Those suffered on one or two occasions, but only a few succumbed. Two Turks were being used, each with an officer in control, and of the thousands of sheep or these Turks not one was lost. The death rate of the Rand themselves, directly attributable to the move, was probably nil. On the whole, the Rand behaved well throughout, and there was very little friction with natives. Statistics show that the number of Rand moved between the 24th of June, 1918, and the 27th of March, 1919, was 200 officers, 1,400 other ranks, 1,800 women and 2,700 children, a total of 10,000 souls; 1,000 cavalry [illegible] head of cattle and [illegible] sheep were removed. The number of sheep is probably very greatly underestimated. The Secretary of State expressed the appreciation of the manner in which the defence and difficult task had been performed.

Return of the Rand to the Rand.

On the completion of the move the Turks division ordered a considerable detachment to cross the Rand River, but as steps were taken to inform them to do so and a large number of Rand, including all the Turks Rand, moved into the Rand River region in September, 1919.

The Rand did not, on the whole, settle down successfully in their new surroundings and they showed a disposition to make the most of everything. Complaints were numerous that the country was unsuitable for them and the Rand stock, and every device short of active resistance was employed to obstruct the Administration and to defeat the ends of justice. Information concerning crimes was withheld, and escaped prisoners were screened and harboured. Thefts and other petty crimes had largely and were considerably above [illegible]. The "Rand Code" was undoubtedly responsible for much of this feeling, but it is also probable that the natives resented the close administration which had been rendered possible by the amalgamation of the two reserves.

The Governor-in-Council being began to disappear some six months after the completion of the move and [illegible] and [illegible] Rand to remain. Two years after their arrival the Rand could be described as contented and happy in spite of their [illegible] disposition.

Capture of [illegible]

Prior to the arrival of the Rand from Lichfield, the country constituting the [illegible] Reserve had been occupied by members of the Lichfield, Rand, Kimberley and Bolton tribal divisions as well as by about one-quarter of the Turks division. These natives had undertaken to move to Lichfield in 1919, but succeeded in evading the terms of their agreement with the Government and, while admitting that they had no claim to the land, occupied the area and came to regard it as their own. By these Rand the arrival of Rand tribes from Lichfield was resented, while the latter were displeased at finding the land growing [illegible] already taken up. A considerable amount of friction ensued, and previously between the Turks and 3 Rand divisions.

[illegible]

Some years previously the Zionist division had been almost annihilated by the Poles and many of the survivors had been forced to throw in their lot with their compatriots owing to the loss of all their possessions. An unsuccessful [illegible] appeal for the Poles who had received their share of the loans, and had thus come over to promote large tracts of rising and arable. They are represented as being a very solid division, but the Poles maintained that if they did so they would have [illegible] which they had acquired as a result of the Polish raids. The question was not settled until April, 1919, when, at the inaugural meeting of the Allied Council, the Foreign Ministers of the Zionist Council, agreed that the Zionist should continue as a part of the Polish division.

Rome and London, as has regarded each other with suspicion and dislike, Italy and London both very jealous and [illegible] but as Italy is [illegible] powers between the Powers of the two cities. The [illegible] Italy came to a head towards the end of 1918, when a party of Rome Boys took a raid on a London village and murdered several people, but an armed [illegible] occurred, and the peasants of the Rome on the London bodies but are [illegible] to give cause for anxiety, though occasional [illegible] still occur.

It is [illegible] impossible to discover the identity of the offenders in these cases, the probability of the guilt of the Herero of the Outjo and Lake districts, evidenced by their refusal to render assistance in tracing the criminals, was considered sufficient to warrant the imposition of a fine under the Collective Punishments Ordinance, 1906, and the Secretary of State approved the collection of a fine of one hundred head of cattle on each village of the two natives. There were, in all, nine Lake and four Outjo villages,* and after the payment of compensatory blood money to the relatives of the deceased, it was decided to devote the remainder of the fine collected to the undertaking of works for the improvement of the reserve.

The imposition of this fine caused loyalty on an object lesson to the Hoad labouring their cattle most cases. A military patrol then operating in the Outjo and Hoad country and in the Otavibinque Forest was directed to the area with a view to ensuring the collecting of the fine. Some slight trouble was caused by the younger Hoas, but the full number of cattle was obtained by the end of February, 1918, and about one hundred head were disposed of as blood money. This is the first occasion on which a fine under the Collective Punishments Ordinance was imposed on the Hoas.

9. In December, 1917, a raid was made into German territory by some Hoas, in the course of which 60 head of cattle and three Ambora belonging to a German planter named Koenig were stolen and an Ambo and two Wambonos were killed. Very little evidence in connection with the matter was adduced by the German authorities, and it was not until February, 1918, that any witnesses were forthcoming who could identify the stolen stock. The Hoas chiefs and others took no steps to discover the identity of the perpetrators of the raid, and there was no direct evidence to connect any individuals with the offences committed. Fines were therefore inflicted in May, 1918, in the amount of 100 head of cattle on the Outjo Hoas; 40 head of cattle on the Ui'Hoarib Hoas; 20 head of cattle on the Khomas "Hoib" of the Outjo Hoas.

Herr Koenig was to be awarded the sum of Rs. 2,000 as compensation from the proceeds of the sale of the cattle, but the outbreak of hostilities prevented the payment and the money so reserved was devoted to the reimbursement of certain Hoas for loss incurred at the hands of German natives, vide Instruction No. 21. The balance of the fine was utilised in the construction of the reserve and in the irrigation of Hoab Station.

10. Two persons belonging to a shooting party were murdered on the 12th December last about four miles from Khomasdal on the line of January, 1919, by Hoas from the extended Northern Reserve who had returned to Luderitz to settle their relations with the government of cattle. The murderers in this case were captured and executed, but, in order to prevent further similar outrages, steps were taken to restrict the movement of Hoas from the Northern Reserve.

11. Complaints made by the Railway Engineers, Otjimbi Railway, that on the occasions two ladies had another heavy pieces of metal had been placed on the rails led to suspicion falling on the neighbouring Hoas, who were thought to have wished to harass the ladies for some trouble and bad blood. One slight accident was caused, and on the practice continued, two Hoas villages near the Railway were removed.

12. About January, 1919, two murders were committed on different dates but in the same locality. The victims were a Londora and a Kaiyondo respectively who were returning to their homes by a track passing through a portion of the Hoas Reserve. About this time, considerable ill-feeling and actual hostilities existed between the Hoas and Londora tribes, more especially among the Hoas, and the Hoas are known to have been responsible for the murders of some six Londora between August and December, 1918. (Vide Instruction No. 6).

The great hostility existed between the Kaiyondo and the Hoas, but the desire of the Hoas of the latter tribe to blood their spears is so keen that they would have no scruples on that account.

* Lake villages called Khomab. Outjo villages called Hoab, Khomas, Ombia and Kapuna.

The matter was discussed in Executive Council on the 21st of June, 1917, when Mr. Hopwood, who was present, stated that there could be no doubt that the members of these "Holy" were well aware of the identity of the murderers and were deliberately shielding them from justice. Several members of Council had recently succeeded in an area for Board Schools, and an exemplary punishment was considered necessary. A few of the Holy were accordingly imprisoned on each of the three "Holy" days that were commencing to the Holy. The Secretary of State concurred the sanction for Hopwood, on the 22nd of August, 1917. Three prisoners received hard labour which were ordered to Council on receipt by the governor of the Bay, but, by October, the governor of the Bay had been paid to Holy Commissioner were, therefore, issued that the Bay is to commence to Hopwood, to the sale of the cattle to realise the payment of the Bay imposed. This was the judgment owing to an outbreak of ring-fences among the Holy.

Summary of Holy Holy Holy

10. Owing to complaints by the Board of the damage done to their work by Holy, and to payment of several defaulters whose sentences had been altered by Holy Courts, permission was granted in December, 1916, to Messrs. Hopwood Holding to the Board Schools, to shoot Holy in the Southern Holy Schools, in cases which there was good reason to believe that the animals were dangerous.

Use of the Holy Holy Holy Holy

11. Owing to the constant trespassing by the Schoolchildren Board on the Holy in the Holding Valley, that district was closed to Europeans, Holy, and was handed to the authority of the Ngong Holy, on some which land, the owner then got, have practically ceased.

[illegible]

In the Schoolchildren cattle were highly susceptible to East Coast Holy, a disease necessary to visit a cattle day for Holy, for the object of examining or Ngong Holy cattle-dips for their maintenance. The day selected for the new cattle day was over the Kiambu Holy, two miles south of Ngong, and its new district was appointed on the 4th of January, 1917.

Destruction Holy &c.

12. In March, 1917, a young man and three boys were brutally murdered within a short distance of the Board Holy, near Ngong Holy. The circumstances of the crime pointed strongly to the fact that the Board were here from the Kiambu, but there was no evidence of their complicity and no punishment was inflicted.

Holy of Holy Holy Holy

13. In May, 1917, seven Holy were attacked while grazing their cattle in their reserve within one mile of the Board Holy, and two Holy were killed with spears. 3 others, who saw the whole incident, escaped with the Holy, and subsequently gave evidence to the effect that the murderers were a band of Board. In the judicial proceedings which ensued, the absence of any motive for such a deed on the part of the neighbouring Holy was clearly established, while a motive was proved in regard to the position of the Board Holy, as it was by native custom necessary in certain circumstances for such people to have obtained their spears before attempting to the forthcoming Holy ceremony. It proved impossible to trace any of the individual criminals, but it was considered that sufficient grounds existed for holding the divisions of the Board Holy, resident in the neighbourhood, responsible for the outrage. The prosecution of a number of members of the area thereon and in the south area a short time previous to this crime, in the one of which had sufficient evidence been obtainable to warrant the imposition of a collective punishment, influenced the Governor in determining the severity of the penalty to be inflicted in this case and, as it appeared that the belief was growing among the Board that they would escape punishment for such deeds if they were performed outside the limits of their own reserve, he determined to make the punishment as exemplary as possible. A fine of Rs. 10,000 was imposed under the Collective Punishment Ordinance on each of the Board divisions concerned, namely, the Highland, 5 Holy Board, Mungaria, Kipande and 3 Holy Lakeside divisions. It was decided that from the proceeds of the fine, Board money should be paid to the relatives of the two Ngong victims.

Board Holy Holy Holy Holy Holy

14. Early in June, 1917, unrest was reported among the Board of the Fort Holy Holy. On the evening of June 2nd, the Police commenced operations for an attack on the Holy, and the District Commissioner, Nandi, who followed

[p. 179 not processed]

6: Thomson H.-3 (1883-1884)1887
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G19 S65 192 head than others. The most aristocratic of these class are the Ngaji-Masai, Matáliani, Lyauki, and Loitayo. These have the finest physical development, and are undoubtedly superior to the others in the shape of the head, the less depressed nose, and thinner lips. Indeed,—but for the prominence of the cheek-bones, a tendency to a Mongolian shape and upward slant of the eyes, the chocolate-coloured skin, and the hair with a tendency to become frizzy—they might pass muster as very respectable and commonplace Europeans. The Ngaji-Masai are the purest breed, and are to be found chiefly around Kilimanjaro. The most degraded tribe physically is that which is known to the coast traders by the name of Wa-kwafi. They seem to have acquired a strain of negro blood, as will be perceived by an examination of the photograph of the Masai of Lykipia (p. 208). The higher development of the Ngaji-Masai is seen in the photo of an aristocratic woman of Njiri.

G24 The country is divided into about ten principal districts, such as Sigirari, Njiri, Matorobaini, Kayoi, Dogilani, Lykipia, Guas' Ngishu, &c. The various members of the race are generally designated by their native districts. Various clans may be found occupying the same district, but they usually keep in distinct bands. Hence they speak of the "El-Masai Matorobaini," or El-Masai Kayoi. Each district also is further distinguished by having special heraldic devices on the shields of the warriors, painted with wonderful skill and taste in black, white, red, or yellow colours. Between the various sections of the tribe there is not the slightest cohesion. Were enemy themselves are of constant occurrence, though when a state of war is not declared, they are on the most friendly terms,—their feuds not being of that deep-seated character which distinguishes those of semi-civilized lands.

G19 G23 194 G25 Of these internal wars none have been so disastrous or so oft-repeated as that between the main mass of the Masai and the Wa-kwafi (I here use the name for convenience). The original home of the latter was the large district lying between Kilimanjaro, Ugono, and Pare on the west, and Teita and U-sambara on the east. This large region is known to the Masai as Mbarwai. Some fifty years ago the Wa-kwafi were numerous and strong, able to hold their own against all comers. About 1830—as far as I can gather—a series of misfortunes fell upon them. In a great war-raid against the Wa-ggigo to the south they suffered a severe reprise, and great numbers were slaughtered. The same

[1 Last processed.—Ed.]

G:Thomson +/-3 (1881-1884)187
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disaster fell upon them shortly after, in a raid against their brethren of Kivinje. The saying that misfortune never comes singly was well exemplified by their case, for scarcely had the work of ruin. A chief of Lumbo settled on the land, and left not a blade of grass or other green thing, so that the cattle died in numbers another through starvation.

GIRL WEARING WIRE, ETC.

While the Wa-kwafi were in this unhappy plight, the Masai of the plains to the west fell upon them and smote them hip and thigh, and thus broke up and scrapped themselves upon the most powerful division of the tribe. Great numbers having lost their cattle and been reduced to starvation, were compelled to throw in their fortunes with fellow they had hitherto despised. Some found an asylum in the forests of Taveta and Kahé, and the lower slopes of Mount Meru or

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F.L.S. Mount F.L.S.
Mr. Kerr.

Arawhata was [illegible]. Others, driven south, threw in their lot with the Waipoua, keeping tribally more or less distinct from them. These are the hybrid tribes ruled lately by the energetic administration, Messrs. Lee and Buxton, and of which such interesting accounts have been given in the "Proceedings of the Royal Geographical Society." Another section of the Wakwai was driven westward, and now forms the colonies of Ndamaraiai and Ngarumaai. The establishment of these colonies has been an unmitigated blessing to the country. In every case they have become the centres of trade, whose men's lives and goods are safe, and indeed there is no more striking feature in the results of the enforced change in the people's mode of life than the remarkable development of peaceful habits and honest ways. This shows what the Maori, from their distinctly higher mental development, are capable of, when cut away from their traditions and brought under conditions more favourable to their advancement towards civilisation. As throwing light on the origin of minor races and the blending of two distinct types as at Tavuka, the subject is an interesting study.

The Wakwai were not all scattered then, however, for a large division of the clan kept together, and contrived to cut their way through Kikuyu and to reach Lykipia, where they settled.

Another section crossed the northward trough and reached the opposite hill of the plateau in Ururi Ngidea. In both districts they found superb grazing-grounds and plenty of elbow-room, and there for a time they remained quietly, and increased rapidly in numbers. At last their wars began again. Grown bold, they attacked the Maori about fifteen years ago. The opposing parties formed regular camps, and fought pitched battles with great fury, thousands being killed on both sides. The women stood by and watched, while they incited and urged on the combatants in their terrible hand-to-hand encounters. The Maori were at first beaten, but, fighting with the stubbornness of despair, they disputed every foot of ground. They were driven from the whole of Ndrosha and Kinangop, and their enemies, still victorious, carried the war into Kapiti. Matters now changed, however. The Maori of the entire region to the south gathered together and came to the assistance of their brethren of Kapiti. Here the tables were turned, and the Wakwai were gradually forced back. The great majority of them

G:Thompson R-3 (1883-1884)1887
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were killed, and the cattle driven off. Famine came upon them, and they were reduced to the terrible necessity of eating their children. Large numbers took refuge at Ngauye and Ngire, where they had to live themselves on the cattle-ration of the soil. The war lasted several years. At last only a remnant of the Wa-kwak of Lyiyio were left, and these contrived to make peace. Not so Imbonzo were those of Gasi Ngidzo. The Masai swept from south to south, and left not a man in the native land, those who escaped the spear and sword finding refuge in Kavirondo.

Such is the history of the bloody feud between the Masai clans. Now they live peaceably together, with bonds in friendly proximity.

Having thus conveyed to the reader some general notions about the tribe as a whole, we may now conveniently turn to follow with the eye of our imagination the life-history of one of its members.

Very many years ago a matron of the Masai lay in what is pleasingly described as an "interesting condition." Her environment was not of a luxurious or even comfortable nature. She lay on no better a bed than a dressed bullock's hide spread on the bare ground. The hut which protected her from the blazing sun or the cold night was not built on ancillary principles, and was not commodious. It reached a maximum height of three feet and a half, and might be nine feet long by five feet broad. It was constructed of boughs bent over and interwoven together, forming a dish-roofed building with rounded corners. To keep out the wind a composition of cow's dung was liberally plastered over the boughs. This sufficed for the dry season, but for the rainy one a further covering of hides had to be laid upon it. The doorway was of the smallest, and stood at right angles to the line of the house in the manner of a porch. The hut of the expectant Masai lady was one of a circle enclosing a considerable area, in which the cattle were kept during the night. As this central space was never swept up, the condition may be better imagined than described. The smells were strikingly suggestive of the farmyard; and if the reader is so inclined, he may imagine some charming picture of full-uddered kine, with their mild eyes and expressions of repose as they contentedly chew the cud. For my own picture, however, I can accept no responsibility. Outside the circle of huts there extends a strong fence of thorns as a protection from wild beasts, and in case of an attack. Inside

G: Thompson H-3 (1883-1884)1887
F122 Mossi F122

in that they receive no benefit from the cattle of their neighbours. "We get neither meat nor milk," they say; "why, therefore, should we fight for the preservation of your cattle?" With a commendable knowledge of the region, the Mossi warriors threaded their way by special pathways, passing Yorma, and crossing the Niger. Entering the coast, they showed themselves away in the bush, while a few of the bravest were forward to spy out the land, knowing, however, full well that the very sight of one of their number was quite sufficient to stampede a frightened Wa-sylike or Wadjan. Such, indeed, told me that on one occasion he actually met some of these spies in the town of Kimbissa at midnight. This is, I think, doubtful, but it shows what they are considered capable of; and there can be no doubt as to the astonishing boldness of these scouts. Stories are continually heard to this effect, thus awakening the Mossi's terror in the land; and it is a fact that they have even reached Bagassoy, opposite Bandiagara.

The raid was, of course, successful, and our savage friends returned in great glee. On reaching their homes, however, matters had to be squared up, and the spoil divided. So many head of the captured cattle were set apart as the portion of the Lykon Mbandion, who had directed them as well, and whose medicines had been so potent. Then followed a sanguinary scene over the apportionment of the remainder. There was no attempt at a fair division. The braver men and bullies of the party, considering only their own claims, took possession of such cattle as pleased them, and dared the rest to come and seize them. The understood rule was that if any warrior could hold his own in single combat against all comers for three days, the cattle were his. And thus began the real fighting of the expedition, revealing sickening sights of savage ferocity. There were more warriors killed over the division of the spoil than in the original capturing of it. To kill a man in this manner was considered all fair and above board. Should feuds were on hereby, a man not being considered worth avenging who could not hold his own life safe. If, however, a man was murdered treacherously, the criminal had to pay forty-nine bullocks. One young warrior, as he was only as yet winning his spurs, had to be content with the honour and glory of the raid, and he had the modesty not to pit himself against older and more ferocious fighters. It must be remembered that the cattle thus captured did not remain

9:Pastoralists G-S (1934-1968) 1948 FL12 Maasai FL12
Kisamba

a woman of his own clan. But in certain cases groups of sub-clans within the clan may inter-marry (as shown on the chart), but when this occurs certain payments called engagit are made.

The true status of the Loitayok is discussed elsewhere (Sect. 1) their clans are shown on the chart separate from the main body of Maasai clans.

One of the most important aspects of the clan system lies in the ownership of waters. It appears that in the old days, when a new country was conquered, each section, as far as he was able, claimed a water on behalf of his clan. Thus all the Kaleewa and other Central Maasi wells are in clan ownership, as also are the springs round Lemagrut, Kilonjo, etc. The senior members of the clan resident on the water is in control, and, in consultation with the other local claimants, determines the order of watering.

The main practical application of this knowledge is that in effect the users of the water form a council for the settlement of disputes, under the 'chairmanship' of the owner. For example at Landanai a dispute arose as follows:—

A migrating Maasi may demand, and must be given, water at any well or spring, when actually on the move, drinking in priority to any local cattle. A woman claimed this privilege at Landanai, the elder who was watering his cattle refused, and a fight ensued. The local users of the water combined and decided in the matter in the absence of the 'owner' of the water, when he heard of this he was furious, called another meeting, and the original decision was reversed.

In other words, where waters are in clan ownership, there is a definite system of settling disputes arising from the use thereof; further, as the claimants frequently meet on the water, other matters — marriage, debt, etc. — come up for settlement before the tribunal.

The value of these tribunals should not be overstressed, since in many cases waters are not in clan ownership; where water is abundant, as in a river or furrow, the water is communal, (engare keregitie); in other areas where recent migration has ousted the original owners, the clan system does not apply.

In certain areas clan feeling manifests itself in other ways. For instance at Loitokitok in Kenya the Matisiro and Loitayok have separate meetings, and act independently in certain tribal matters. Near Loliondo it was found to be of great political advantage when the Loitayok were given a headman of their own. In the course of this survey, only one other clan concentration was discovered, namely the Loitayok at Engasumet, where this clan forms two-thirds of the total population. Local government can, therefore, be given a strong clan bias in that area, and in other areas which may be found in future to contain large numbers of a single clan.

The feeling that the clan owns jointly all cattle in possession of the clansmen manifests itself in numerous ways. For instance, members of the Engidong clan are not supposed to contribute to the cattle taken by deputations to the laibon — himself an Engidong — but may add a cow present of their own. When blood-money is paid, it is less when the

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the full duties, not only up to the amount of the inherited property. If a successor is liable for the debt, he must satisfy the creditor if the debtor is unable to pay and, through that, becomes a creditor of the debtor himself. The liability of the successor does not end with his death, but passes on to his heir.

The remembrance of a gift is a rule binding to the giver and therefore never ceases. Giving is followed by counter-giving, except when the thing given was selected by the ai mentai - a divine judgment. The intent is put into the awkward position of having to ask in this way only it. An example, on an expedition of war, he has come a long way from his home district and finds no members of his lineage in the local to which he has come. The petitioner hangs from the roof of the hut of the one from whom he wishes to have a head of cattle a mask with the legs upward, or he wraps the legs of the mask or a bow with grass. This type is more urgent than the former, since the request must be granted before the grass dries. The ai mentai is a divine judgment. A person who does not grant the request expressed in the ai mentai sign will soon be punished by 'Big ai through death or illness. A person who did not grant the request until after the grass had dried has himself sinned, to his own peace of mind, by a gathering of old men whom he entertains with a head of cattle and heavy beer. It is believed that by the observance of this formality and by the statement of absolution of the old men God, too, has forgiven the sin. Upon handing over a gift, the giver always spits on it.

Loans or contracts are unknown. The creditor does not have a right to the corpse of the debtor; neither debts nor misdeeds or crimes committed by the deceased have an influence on the nature of his burial.

No distinction is made between murder and manslaughter, but there is one between these and negligent homicide. If murder was committed on a boy or woman, it is expiated by blood revenge carried out by boys and warriors or only by warriors. Any member of the one murdered is first of all entitled to carry out the blood revenge and, further, any man belonging to the family. Blood

/214 cont./

628 682 [672] [593] revenge goes first against the murderer or, if he has fled and is not available, against his brother or any man of the family of the murderer. Usually blood revenge is commuted by composition (wergild), the amount of which the murderer negotiates with the avenger through a friend. As a rule it consists of 200-300 cattle -- [613] [614] now fewer in many cases -- which the murderer, together with his people and his fellow lineage and tribal members living in the vicinity, that is, in the same district, gather together. The avenger is free to accept or reject the composition. /215/ Blood revenge is not carried out longer than one or two months after the murder: composition then takes its place.

[678] The kraal of the ol oiboni is regarded as a place of refuge. If the murderer has confessed his deed here, blood revenge may no longer be carried out on him, though he remains obligated for the payment of the composition. Murder committed on a married man, a girl, or a woman is never expiated by blood revenge, but by a fine. Until the payment of the composition or fine the murderer is called [326] [564] ol oikobani (pl. el oikob). The murder of a blacksmith is unpunished. On the other hand, if a blacksmith murders or even only negligently kills a Masai, a band of Masai consisting of married men, warriors, and boys immediately sets out to kill several blacksmiths.

682 613 672 Negligent homicide is expiated only by fines. These are very minor if the perpetrator and the one killed belong to one lineage. If they belong to different lineages of the same tribe, every male member of the lineage (warrior, married man) and every married female member of the lineage must pay a cow. Of this livestock the brother of the one killed receives one half, while the other half [614] is distributed equally to his fellow lineage members. The fine is paid and distributed analogously if perpetrator and victim belong to different tribes. If a woman kills a man through negligence, she will also be killed in most districts. On the other hand, if a man has killed a woman, he either remains unpunished or is given a 682 634 184 beating by the brother of the woman killed. In a few districts no distinction is made as to whether the perpetrator acted intentionally or negligently, for example, in Loita, where blood revenge is also [672] [628] only very rarely used.

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682 A person who attempts suicide must, in some districts, pay a head of cattle to the one who prevented him from carrying out his intention.

685 Kidnapping and sale do not occur. Theft of cattle often leads
[624] to a fight if the thief and the person robbed belong to different kraals
[628] lying far apart and at the same time to different tribes. Among
[614] fellow tribal and kraal members the theft of a head of cattle is atoned for with a fine of up to ten head of cattle, that of a sheep or a goat with the payment of a head of cattle. Anyone who has eaten some of a stolen head of livestock, even if he did not know that it was stolen, must contribute to the payment of the fine. If the stolen head of cattle is found still alive and is returned to the owner, this acts in such a mitigating way that in most cases no punishment at all takes place (2).

> 2. 2nd Moses /Exodus/ 22, 1 and 4: If anyone steals an ox or a sheep and slaughters it or sells it, he shall restore five head of cattle for an ox and four head of small livestock for a sheep. If the one stolen is actually found alive in his hands /the Ger. Haut, "skin," here evidently should be Hand, "hand"/, from ox to donkey to sheep, he shall restore double.

One who acts as accomplice in a theft pays half the fine, while the thief has to raise the other half. One who steals a spear must return it and is given a beating as punishment. If the spear had already been sold before the one robbed discovered the thief, the latter must pay the former a cow, while the spear remains with the present owner. Theft of a shield is punished with the payment of a female goat. One who kills a stranger's livestock without stealing it must provide a replacement.

687 The death penalty is given for treason in war and for deliberate
685 incendiarism. Negligent incendiarism is not punished.

/217 cont./

681 Unknown in penal law are: an aggravated death penalty, for example, death by fire, the principle of an eye for an eye, the view that the perpetrator must pay with the body part with which he has sinned, as well as symbolism, inprisonment, enslavement, a public monetary fine besides the composition, public monetary fines in general, a right of pardon.

683 There still remains to be pointed out one penal decree, which,
519 however, exists only for warriors. That the calling and way of life of the warriors, who are impressed primarily by brute strength and force, are not suitable for preventing rowdiness is obvious and is shown by the frequent, more or less rough brawls among them. Insofar as they seem useful for promoting personal courage, they are not punished; for those connected with bodily injury what was said above applies. For the brawls a stick or a club is used as a weapon and the shield for display. In order to force the opponent to leave himself open, one directs a blow on the left lower arm holding the shield, and, to be sure, not infrequently so violently that it is shattered. Now, if a warrior has already inflicted broken bones on the opponent several times, especially in the manner just described, all the warriors, under the leadership of their ol aigwenani, gather together and announce to him that he will be outlawed if he once more /218/ engages in a brawl; if the one warned violates this prohibition, every warrior of the kraal is justified in killing him.

692 The legal proceedings are the same in civil and penal cases;
561 in both there is only one court for the people of a district. For the warriors this is the speaker (ol aigwenani); for the older married men
[556] an older, respected, i.e., wealthy, man chosen each time by the
[628] persons concerned to settle the particular case presented. In controversial matters between warriors of different kraals or, which is usually the same thing, of different areas, the speakers concerned jointly confer and decide, either alone or, if they do not reach a definite decision, with the advice of an ol aunoni, whose voice is then decisive. In disputes among married men of different areas a mixed council of elders decides. The ol oiboni may be regarded as a court of review, who, however, is called upon only in those
692 cases which concern the commonweal. There are civil proceedings

221 #233 Masai was not an unoriented wandering but it was instead a regular seasonal movement <u>from</u> one established area <u>to</u> another, and back. In this sense the movements of the Masai fit the definition of animal migration -- "seasonal and regular passages..." given by Bourlière (1955:203). Each social group apparently had a dry season water supply near which they maintained bomas, as described above. In the wet seasons some of the tribe took the livestock away to take advantage of the more abundant (614) grass, and water in other areas. Since there were well defined areas belonging to or controlled by different clans or sections (Hollis, 1905), the wet season movements of the individual Masai must have been relatively circumscribed. This is the case at present in Western Masailand. Each village has an area where it sends its livestock during the wet season in addition (628) to the water near the base boma. Although these wet season areas may be changed periodically, there is some sort of agreement between different villages regarding division of available grazing, and disputes arise when one village's area is invaded by another.

#233 It appears to us that both in former times and at present the absolute limits to the numbers of livestock a Masai could keep and the pattern of his grazing